The Christian Socialist

The Golden Rule Against the R[illegible] Gold

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Speaking As M[illegible]n to Man

A Plea for Mutual Appreciation

By Irwin Tucker

We Are Not Enemies But Friends;

We Must Not Be Enemies

—Abraham Lincoln

WORKERS OF THE WORLD UNITE

Appeal by a Catholic

Is the Catholic Church the bulwark of the existing state of society? Are we going to repeat the mistake made by our ancestors by identifying the Church of Christ with capitalism, as they identified it with monarchical absolutism? If we do, we shall bring shame and disaster upon our holy Mother.—*Arthur Preuss, Editor of the Fortnightly Review.*

For the past two years the Knights of Columbus have carried on a vigorous campaign throughout this country against Socialism. Hired speakers denounce and vilify Socialists from their platforms the length and breadth of the land, amid cheers and huzzas. By them Socialists are called atheists, free-lovers, enemies of the human race, foes of law and order, revilers of the flag, and the scum of humanity.

And at the same time the Knights of Columbus are bitterly protesting because they are being denounced and vilified the length and breadth of the land in publications sent broadcast and from pulpits too numerous to mention, as traitors to the republic, as secret plotters against the law and order, as conspirators fomenting dark rebellions, and as being, through convent, monastery and confessional, the breakers-up of homes. Renegade Socialists are hired by the Knights of Columbus and renegade priests by the foes of the Knights, to assail their former companions.

This is an appeal to call off the mud-slinging and to discuss the matter as man to man. Whatever may be the ups and downs of politics, Socialists and Knights will still have to live together as fellow citizens and neighbors. Let us stop the abuse now. Let us try to see whether fair and free discussion cannot bring us to a mutual respect.

Why We Must Stand Together

Every man, whether Socialist or Knight of Columbus, must have food, clothing and shelter. He must provide for his family by working at a trade, unless he has made a lucky investment. When a panic occurs, both sides to the fray are hit. If a bank fails, it does not matter whether the depositor is a Socialist or a Knight—it hurts just as hard.

We have common foes to fight. The plunderer and the thief does not spare one who is in his grip because of the button he wears, or the faith he professes. If we find that while Knights and Comrades are wrestling, A SNEAK THIEF IS MAKING OFF WITH ALL OUR PURSES, shall we not stop the conflict until we have settled with the thief?

Capitalism is such a universal thief. Let us attend to it jointly. And, perhaps when that has been done, we may find that we had not so much to fight about after all.

Let us then begin by taking each other at face value, and see whether we are mutually such bloodthirsty cut-throats as some of our mutual enemies would have us believe.

THE FOURTH DEGREE "OATH"

The Knights of Columbus, in a pamphlet issued by authority of their supreme body, have published the obligation taken by members of the Fourth Degree, Knights of Columbus, with affidavits that it is the only obligation taken by that body.

The obligation—they strenuously object to calling it an "oath"—is as follows:

> I swear to support the Constitution of the United States.
>
> I pledge myself, as a Catholic citizen and Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot, and to promote reverence and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs, and in the exercise of public virtue, as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God.
>
> (Supreme Council Seal.)
>
> A true copy
>
> Attest: (Signed) Wm. J. McGinley,
> Supreme Secretary.

From The Menace, published in Aurora, Mo., has emanated a flood of copies of an oath purporting to be taken by Knights of Columbus, Fourth Degree, which pledges those who take it to the extermination of heretics. In a letter from The Menace, dated March 5, 1913, and put in evidence in a trial in Philadelphia of two men charged with circulating the bogus oath, the editors of that paper state "we do not have any evidence that the oath is the one which is taken by members of the Knights of Columbus."

Furthermore, it is frequently stated that this oath is "copied from the Congressional Record." The fact is that in the Congressional Record of February 15, 1913, pages 3215 et seq., appears a report of the Committee on Elections, No. 1, on the contested election of Eugene C. Bonniwell against Thomas C. Butler. The contestant had alleged that the circulation of the bogus oath against him was libelous and a use of means not to be recognized. The committee, after reciting the bogus oath, said:

> This committee cannot condemn too strongly the publication of the false and libelous article referred to in the paper of Mr. Bonniwell, and which was the spurious Knights of Columbus oath, a copy of which is appended to the paper. It also condemns the publication of editorials to excite religious prejudice in a political campaign. No man should be perse-

cuted for his religion, whether he be Catholic or Protestant.

We accept this statement. Let us see whether, if obeyed, it would not BRING US TOGETHER rather than sunder us one from another.

I. I swear to support the Constitution of the United States. The First Amendment to that constitution provides for freedom of speech, freedom of the press, freedom of assemblage. The Thirteenth Amendment provides that neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or in any place subject to their jurisdiction.

In the U. S. Industrial Commission's hearings it has been shown how slavery does exist, and freedom of speech, press and even of thought, are completely suppressed in many of our "free" states.

Wage slavery is a form of serfdom more gallingly cruel than chattel serfdom ever was. The only crime for which men are thus punished is that of poverty. So great a crime is it, for instance, in McKeesport, Pennsylvania, to be out of a job, that men applying for work are stripped and physically examined, and their finger-prints are taken. This is a treatment given only to convicts.

We are trying to set free these serfs, imprisoned for poverty.

WILL YOU KNIGHTS JOIN US IN FULFILLMENT OF YOUR OBLIGATION?

II. I pledge myself, as a Catholic citizen and Knight of Columbus, to enlighten myself fully upon my duties as a citizen, and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences.

Is it not a part of your duties as citizens to unite against the evil power of concentrated wealth, which is robbing the country of its independence and reducing Americans to the level of serfs?

III. I pledge myself to do all in my power to preserve the integrity and purity of the ballot, and to promote reverence and respect for law and order.

Can there be reverence and respect for law and order when the Law is frankly a prostitute, hired by the longest purse, and when "order" is the "order" of a band of thieves united to keep their victims helpless while being robbed?

The ballot is debauched at every election by the black power of enthroned wealth, which leaves no effort unexpended to defeat the efforts of free people to release themselves from a servitude to robbers. Will you help us cleanse it—in accordance with your oath?

IV. I promise to reflect nothing but credit upon our Holy Church.

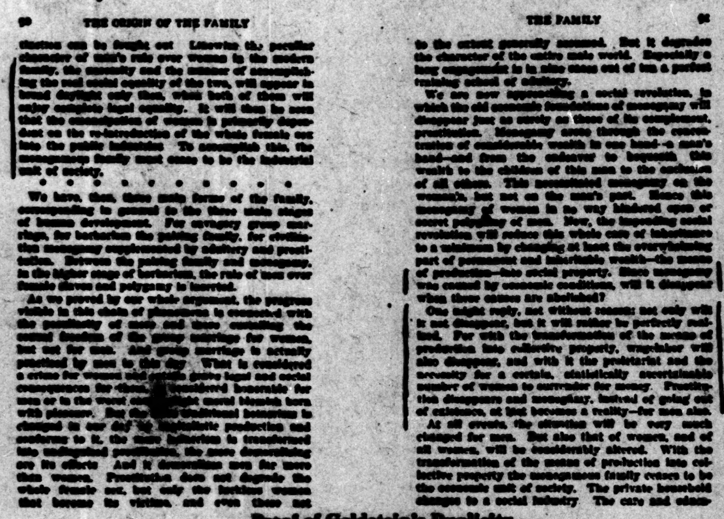
In this issue we publish a challenge by a revered writer of the Roman Catholic Church, Arthur Preuss, editor of the Fortnightly Review, who shows that you will "bring shame and disaster upon our Holy Mother by identifying the Church of Christ with Capitalism."

IN ORDER TO LIVE UP TO THIS OATH YOU MUST JOIN WITH US TO DETHRONE CAPITALISM.

Now let us consider the charges brought against Socialists. We ask you to take at face value our own platform as we have taken your obligation.

The Question of "Atheism"

There is just exactly as much materialism in economic determinism as there is in the study of anatomy. There was a time when it was considered a horrible crime against God to study the workings of the human organism. To dissect the body, was to "destroy a temple of the holy spirit." Reliance in healing was placed on amulets and prayers. But now we know that in order to maintain health, we must study the laws of health. We know that underneath the beauty of perfect health; beneath the ruddy glow of the cheek, and the bright sparkle of the eye, and the mellow tones of the healthy voice, THE BONES MUST BE IN WORKING ORDER. If a bone is misplaced, all fine imaginings disappear in the gulf of pain. If the liver does not work, or the nerves are shattered, then every department of human life is dark with misery.


90 THE ORIGIN OF THE FAMILY

THE FAMILY 91

Proof of Goldstein's Duplicity.

Even so it is with society, which is the social body. To preserve the social organism in health, we must know the laws of social anatomy. And economic determinism is simply the study of the social skeleton. It is the groundwork on which social structure is based. No physician ever claimed that the bones are the whole of the body; but every physician knows that the bones are the groundwork of the body. Likewise no Socialist ever claimed that economic determinism is the whole of social philosophy; but every scientist knows that economic determinism is the groundwork of the social life.

Art, Philosophy, Literature, Religion, concern themselves with living beings. Before there can be any of these things, there must be living men to produce and profess them. Life cannot subsist without food. Food must be produced and exchanged, that life may continue. Hence underneath Art, Philosophy, Literature, Religion—which are the expressions of social health as ruddy cheeks and bright eyes are the expression of physical health—there must underlie a perfect system of production and exchange of the means of life.

This isn't Atheism. It's Horse Sense.

Here is an illustration. A man lives in a certain town which is well-paved, well lighted, has beautiful schools, libraries, and a museum. Its churches are large and prosperous, and all the refinements of life are manifest everywhere. But this man has no job.

There is another town not far away, without good schools, with no library or museum, where there are no parks and where the paving is not good. BUT IT OFFERS HIM A JOB. The one town has all the aesthetic advantages of art, philosophy, literature, and religion—but cannot provide him with a job. The other town has no aesthetic advantages—but it offers work at good pay.

The man must decide—is bound to decide—that all the refinements of life mean nothing to him without the means of making a living. SO HE MOVES HIS FAMILY TO THE POORER TOWN. And our contention is that just as one family acts, so will the aggregate of families that is called a nation act under similar circumstances. This is the basis of our philosophy of economic determinism.

CAN YOU SEE ANY BLASPHEMY IN THIS PROPOSITION?

Use a little judgment, friends. Any fool can pound a drum, but only fools are scared by its empty noise. And all this racket about the "atheism" of economic determinism is just thumping on an empty drum to frighten you away from using your common sense.

The Question of Free Love

Just consider a moment. Love that is paid for, that is hired, that is bought and sold, is not love, but prostitution and harlotry. Why should Knights of Columbus seek to maintain hired love?

The root of the matter is that they confound free love with promiscuity and polygamy. We might point out that polygamy is the necessary result of continual wars; for when half the men are killed in battle, two women are left for each man, and there must be either polygamy or concubinage. And that therefore Socialism in ending war would stop polygamy.

We might point out that marriage did begin as a commercial transaction, as evidenced by the record of the Bible, where Jacob had to buy his wives with fourteen years hard labor, and David had to buy his wife (Michal) with the slaughter of many Philistines. We might point out that we did not originate the custom of buying wives with cattle, but that we simply wish to put an end to it.

Here is proof of Goldstein's duplicity,—a photographic reproduction of two pages from Engels' "Origin of the Family." The marked place on page 90 shows the part that Goldstein reads. The marked place on page 91 shows what he omitted, and which gives Engels' true meaning.

When Engels talks about the "monogamous family ceasing to be the industrial unit of society," he means that every home must cease to be a factory of which the father is proprietor and the wife and children the working force. He does not mean that the monogamous family shall cease to be the social unit of society, as he clearly states in the succeeding page.

What Socialism seeks is to abolish promiscuity for one half of the race—the men—as it has been abolished, largely, for women. We are against prostitution. We are fighting to free all women from the lash of starvation that urges so many of them to sell their bodies.

IF YOU FIGHT US YOU ARE FIGHTING TO RETAIN PROSTITUTION. Is this what you mean by the sanctity of the home?

Breaking up homes?—What homes? Eighty-one per cent of the American working-people have no homes. Jobs are too insecure for the majority of workers to make it safe to tie themselves down to a home of their own.

Hundreds of thousands of young men and women dare not marry because their futures are insecure. And when they do make this great venture, capitalism imperils the home every hour. It mangles, maims, sickens, starves, or kills the fathers; it exhausts, starves, sickens, mangles and kills the mothers; it murders the children; it steals the roof from over their heads and the land from under their feet. The land is desolate of homes—which Socialism would have saved! **WITH YOUR HELP WE WILL SAVE THEM YET!**

LEVIES MILLIONS FROM POSTERITY

Adolph Melser, Evansville, Ind., made a gift of $1,000 to Elbert Hubbard's community at East Aurora, N. Y.

The money is to be deposited for 250 years in a bank designated by the East Aurora sage and compounded semi-annually at 4 per cent interest. In 250 years it will amount to approximately $20,000,000 and it is to be used for the benefit of animals of that day.

Where will the $19,999,000 extra come from? Will it drop from the sky, or shoot from the ground? No! It will come from the unpaid labor of your children and mine, laid under a prenatal tax by this eccentric Hoosier.

An Answer to Goldstein

By W. E. Clark

The Knights of Columbus organization is trying to suppress the "Menace" and other anti-Catholic publications. The Socialist party organization has no desire to suppress Goldstein. For the denunciation of any institution will cause some people to investigate that institution first hand in order to form their own conclusions, and we know that many people will become Socialists as a result of the interest Goldstein will excite.

Of course, these denunciations will also do harm, because there are always some people in every community who are followers, who do not think for themselves, but accept their opinions from others. There are also those who think for themselves, but are intellectually afraid to declare themselves. There are still others whose economic interests make them avoid an unpopular cause. As these are almost as numerous as the sands of the sea, we must reply carefully and fully to any denunciation of Socialism that may be made against it.

First, I want to remind you of the way Goldstein treated the feelings of the Socialists in his audience, by the way he handled the *Christian Socialist*. His fingering of that publication was enough to arouse any man with red blood in his veins. I went to hear him in response to an invitation that the lecture would be instructive, and that Socialists were invited. And I want to say to this audience that I do not believe Catholics make a practice of treating their invited guests as Goldstein treated the Socialists in his audience. Furthermore, if that is his conception of Christianity, I hope there are not many such Christians in the world. In holding the paper as though he wanted to convey the thought that it might contaminate him, he showed the caliber of his mind, and his failure so far to assimilate the spirit of the gentle Christ. Trying to make a joke out of an insult will never make converts out of those who are insulted.

Let us see what the Catholic Bible teaches in regard to oppression.

> "Thou shalt not oppress a hired servant that is poor and needy. . . . In his day thou shalt give him his hire. . . . lest he cry against thee unto the Lord. —Deut. 24:14.
>
> "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them that reaped have entered into the ears of the Lord of Hosts.—James 5:4.
>
> "He that oppresseth the poor reproacheth his Maker; but he that honoreth him hath mercy on the poor.
>
> "He that oppresseth the poor to increase his riches shall surely come to want.
>
> "Rob not the poor because he is poor; neither oppress the afflicted in the gate.
>
> "He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of the father.
>
> "The bread of the needy is the life of the poor: he that defraudeth them thereof is a man of blood.
>
> "He that taketh away the bread gotten by sweat, is like him that killeth his neighbor."

Those quotations, almost at random, plainly teach that whoever defrauds the laborer of his hire is a murderer. When they are compared with the object of the Socialist Party, it would seem as though the men who framed our declaration of principles had been students of the Bible. Let me read a brief statement, issued by the national office, telling what the Socialist Party says in its platform, which the membership of the party has declared to be the Socialist position or platform. While I am reading this, remember that all Socialist platforms are made by the membership. Whatever suggestion may be made by anyone has to be passed upon by all and be approved by a majority before it can be said to be the official purpose of the Socialists of the country. And when Socialists are elected to office, wherever the state laws will permit, the entire community, whether Socialists or non-Socialists, have an opportunity to veto everything the Socialist officers do.

If you will only remember that, you will see how wide of the mark all of the charges made by Goldstein are. But to read the official statement:

> "Socialism" is a world-wide movement of the working class and its sympathizers for better food, better clothing, better homes, more education and culture—in short, a more abundant life.
>
> "Socialism starts out with two terrific propositions, to-wit:
>
> "1. All men are brothers, not merely brothers in name, but brothers in fact, with a common blood, common interests, common cause. The welfare of one of us is the brotherly concern of all of us, and being brethren, all war and strife and hatred should cease.
>
> "2. The things that men need in common should be owned in common and supplied for the common good, not for private profit.
>
> "With these ideas in mind the Socialists make some very definite constructive proposals:
>
> "In the political field we demand the rule of the people, i. e., democracy. In the economic field we demand public ownership and operation of public utilities.
>
> "Socialism means, broadly speaking:
>
> "First. That the means of production and distribution of wealth which are social and public in nature should be publicly owned. This would include the coal, oil and iron lands, the rivers, forests and other natural resources. It would also include all the great public utilities, such as railroads, telegraphs, express companies, and in short all the great trusts and monopolies.
>
> "Second. That all social utilities, being collectively owned, shall be under democratic control for the benefit of all who work, in order that profit-making, whereby one person exploits another, shall be abolished.
>
> "Third. That all who are able shall be given an opportunity to labor in the collectively owned industries and each shall receive the *FULL PRODUCT of HIS TOIL.*
>
> "Fourth. That each shall have for his own private property all that his labor earns of food and clothing, shelter, house and home—books, music, education, recreation and culture.
>
> "Fifth. That the government, municipal, state and national, shall be made truly democratic, so that the will and wish of the people may be the law of the land. This will be accomplished by means of the initiative, referendum, recall, proportional representation and other measures for popular government."

Now that is the officially declared object of the Socialists of America; and that object is subject to democratic control. Men and women of every shade of religious belief helped in making it, and always will help in making it. Roman Catholics helped to make the Socialist platform, and always will help make the Socialist platform, and can, therefore, keep anything out that is in conflict with their religion.

"But," it is argued, "the Socialist platform does not mention God." No, neither does the constitution of the United States mention God, and yet the Knights of Columbus claim to be loyal to the constitution of the United States.

The rules of mathematics do not mention God. Are they, therefore, atheistic?

Everything the farmer works with on the farm is a material substance. All laboring people, and all people in industry spend practically all of their waking hours for at least six days a week in taking care of their bodies, or the material part of their lives. Are they, therefore, Atheists? or are only the Socialists Atheists because they belong to a political party that is concerned with the workers, their conditions of work and the product of their work?

The Socialist platform is concerned only with the economic side of life. Its object is to support those who work in their struggles for economic justice. And the advent of Christian preachers into the Socialist movement is causing both Christians and Atheists to lay aside their bitterness for a common cause.

The idea of the Atheistic Socialist is a human society based and built upon the principle of the universal brotherhood of man. That of the Christian Socialist is the kingdom of God on earth as it is in heaven. Neither is possible without economic justice. Both can work together for economic justice just as consistently as they can work together in the same field, teach in the same school, or row in the same boat to rescue their fellow men from death.

All men are brothers, and throughout history religious differences have frequently been laid aside in a great crisis. It happened to be Voltaire, the so-called Atheist of France, who raised the cry of horror against religious persecution which finally prevailed upon Protestants and Catholics to quit killing each other in Europe over religion. It also happened to Marx, the so-called Atheist of Germany, who suggested a way by which men and women may cease exploiting each other throughout the world. But neither Voltaire nor Marx performed these services because one was a Deist, while the other was an Atheist, but because they were human beings and imbued with a genuine spirit of humanity.

If your house were on fire and I came to help put out the flames, you would not delay my work to ask about my religious belief. If your baby were asleep in its cradle upon the second floor and I started in through the belching smoke in an effort to save its life at the risk of my own, you would not stop me at the door to inquire into my religious belief. And why? Because I would be performing a social service, not a religious act.

Neither will a man who is entirely sane question my religious belief, nor allow the question of religion to be raised for the purpose of keeping mankind divided, when I want to help him establish a system of society, in which all who work shall get the entire product of their toil. Atheists and Christians can and do work together in that kind of a movement just as consistently as a hungry Catholic and a hungry Protestant can eat together at the same table in the same dining room. Regardless of religious belief, they will eat together in peace just as long as there is food for both. Also, regardless of religious belief, they will eat in discord when there is food for only one, and the other begins to suffer for the want of food. And as the object of Socialism is to remove the economic cause for discord between human beings, no one who is well informed will say that Socialism is opposed to anything that is good in any religion, Catholic or Protestant, Christian or non-Christian.

If the supreme officers of the Knights of Columbus can suppress freedom of will by preventing their members from being Socialists, they can exercise the same tyrannical power by preventing them from being Democrats or Republicans.

Please observe that I am not denying them the right to exercise such power if they can; but they won't need to spend a cent of that fifty thousand dollar fund to investigate the cause of the anti-Catholic movement in America. The cause is right there. The American people, including Catholics, will not tolerate any such activity on the part of a religious organization. It is not my purpose to discuss that. I mention it merely to point out the fact that Goldstein showed himself to be against Free Will. And every thinking man in the audience must have smiled at the trap he set for himself in naming so many avowed Freethinkers who make a specialty of urging all people to think for themselves. The great majority of Socialists not only believe in what passes for free will, but they practice it. Goldstein, on the other hand, professes to believe it while he begins his lecture by telling the members of the Knights of Columbus that the supreme officers of the order will turn them out if they exercise their free wills by professing to believe something which these officers tell them not to believe.

Land Slavery in Texas

Big names were linked with a condition of intolerable serfdom in the hearings of the United States Industrial Commission in Texas. The revelations made during that hearing are astounding—but they have been suppressed. Hardly a capitalist paper in the country told what the commission heard there.

Here is one piece of infamy told in a letter read by Judge E. O. Meitzen, Socialist candidate for governor. It was written by a man named Klein, and refers to the ranch owned by C. R. Johns and Postmaster General A. S. Burleson, a member of President Wilson's cabinet, and one of the apostles of the New Freedom. He recites that there were some thirty families living on the ranch some years ago. The renters were very well satisfied, had a nice schoolhouse and church and looked upon the place as their home.

Then without notice there came a change. They heard Johns was going to put them out and rent the farm for a half share of the crop, and not for a third and fourth as had been done. The renters went to him, says Klein, to find out about it, but never could get anything definite.

“They made a good crop that year, almost one bale of cotton to the acre; but just before Christmas there came a bunch of convicts under guard and put up tents on the place, and on the first day of January these convicts, under the supervision of the guard, went out into the field and knocked out the cotton yet unpicked. Klein says that his mother—his father had died—with the children that were at home had yet five bales unpicked in the field, and that was destroyed.

“One renter had sixteen acres untouched, white as it could be, and the convicts tore everything out and threw the cotton on the ground and trampled it under foot and forced these people, without notice, to go into their wagons and move.

“They did not know where to go to, had no time to get places and no time to get contracts, because it was too late, because of the contracts being made in the spring and summer. They had to move helter-skelter in every direction, leaving their loved ones buried in the churchyard they had established on the place, and went where they had no schools, no friends, nothing! It was a tragedy!”

Is this, Mr. Wilson, the New Freedom?

Your Postmaster General was a party to this!

Can a man in a free country be turned out of house and home because of his political views? Listen to this:

J. Thomas Padgitt, owner of 12,000 acres of land, admitted his agents evicted seven families from his land in 1913 for Socialistic activities.

“I don't object to Socialistic beliefs on the part of my tenants,” said Padgitt, “as long as they don't become agitations. I don't want my tenants aroused to dissatisfaction and discontent.”

The witness declared he reserved the right to judge the nature of the utterances by his tenants. Farmers on Padgitt's land work from early morning till late at night.

Is this involuntary servitude, or not? And if it is, is Texas a free state or a vast slave republic?

Charles P. Taft, brother and financial angel of William H. Taft, has an 80,000-acre ranch in Texas, worked by Mexicans. These Mexicans are gathered at border towns by employment agencies, who promise them free transportation to jobs. They charged the farmers $1 a head and transportation for furnishing help and the farmers made the Mexicans pay this back. **And in some cases Mexicans had been chained and worked under armed guards to pay this indebtedness.**

“Unhappy and wretched as my countrymen are they are far better off in Mexico than they are here!” said one of these Mexican farmers.

Better off in bloody, war-torn Mexico than in Texas—on Taft's farm!

Governor James E. Ferguson, of Texas, estimated the income of the average tenant farmer and family at $500 per year, which, he said, would provide a bare existence. He said that there is no chance for one in fifty to become landowners. The governor described housing conditions and schools as very bad.

“**Ninety thousand children each year get no schooling, others get four months a year in insanitary buildings, where they are taught by underpaid teachers,**” the governor testified.

The tenant class in Texas is worse off than the Irish tenants who forced Great Britain to adopt its radical land policy, according to Charles W. Holman, special investigator of the land question for the Commission.

“Last September,” said Mr. Holman, “there was a great demand for cotton pickers, and the negroes in the city of Waxahachie wanted 60 cents per hundred pounds for picking. The farmers would only agree to pay 50 cents. There was virtually a strike. At the instigation of the Commercial Club and the local newspapers the police department notified all idle negroes to go to work, or they would be arrested for vagrancy and sent to jail.”

Governor Ferguson is one of the men who have reduced Texas farmers to their state of slavery. He is a member of a firm of bankers that lends money to the farmers at $10 a bale—Ferguson's firm markets the bale. This is Judge Meitzen's testimony:

“For this bale of cotton the tenant has to pay said J. E. Ferguson one dollar for selling it for him and the further condition is that if he does not furnish that bale of cotton for any cause whatever, he is to pay that dollar anyhow for every ten dollars. Now this $10 note is made for four months—made on May the 20th, 1905, and was to be paid as the date here shows, on October 1st, 1905. But it was paid before that time and it is marked on the margin that he (Ferguson) got eleven dollars and twenty-five cents. That is at least forty per cent interest on the money alone, and that is somewhat over the usury law!

“Now then, we might argue there was some valuable service furnished for selling that bale of cotton for this man; but I know this from personal experience: A cotton buyer in Hallettsville, one Mr. S. G. Tarkington, was buying for years for the Inman Company and he received a dollar a bale for every bale that he bought. So instead of paying anything to anyone for the sale, why, he got paid for it for buying it.

“Well then, if that be true in this case, Ferguson got a dollar for selling it and a dollar for buying it and ten per cent interest besides, which is some usury, I think, over and above the usury statute.

“Yet witnesses here have said that only a ‘few instances’ of usury had occurred.”

And this Ferguson was elected Governor of Texas!

But here is another hold the usurious Governor had. The contract reads further:

“In case the party of the second part” (who is the renter) “shall from any cause fail or refuse at any time to cultivate or gather the crops or any part thereof planted on the land hereby leased to him in a good and farmerlike manner, the party of the first part” (who is the owner) “or his agent shall have the right to have the same cultivated or gathered at the expense of said second party. It being hereby agreed that said first party or his agent shall be the sole judge of the manner of preparation and cultivation should disagreement arise.”

Where does the renter come in? He can't even appeal to the courts under this contract.

Patrick S. Nagle, of Kingfisher, Okla., a lawyer, Socialist and editor, said:

“In eastern Oklahoma, formerly Indian Territory, about two-thirds of the farmers are renters. In western Oklahoma, one-third are renters and two-thirds own their own land. Total renters in Oklahoma now are 104,000. Of 95,000 farmers owning their own land, 80 per cent are mortgaged.”

The parasites of the first degree are virtually autocrats in their little kingdoms. They control the press. The newspapers in electric-light towns are careful not to publish anything that might enlighten the farmers as to the inner workings of these interlocked groups. They control the church. They distribute themselves among various churches of the community, and, if the minister should denounce their methods, they would withhold their support and influence, and he soon would be relieved of his charge.

The life story of fifty thousand Texas families was summed up in the testimony of Levi Stewart and his family. They come of sturdy old American stock—yet look to what a depth they have been cast!

Three of the Stewart family are barefooted. They had been barefooted all winter, and in north Texas winter winds have teeth. It was 30 degrees above zero in Dallas on the morning of the hearing.

Yet for the past two years the children had had no shoes, Stewart said.

Year after year he worked, he said, sometimes making a few dollars, but usually “comin' out about even,” or “in the hole.”

He testified that whereas his “store bill” in a poor year was but $250, it arose to $1,700 in his best year—and declares he bought no more than formerly. The store was operated by the son-in-law of his landlord. He and his family are destitute.

“Why didn't you sue when they cheated you?” Chairman Frank Walsh asked.

“I was a stranger and had no money, and couldn't hire a lawyer.”

“Did your children ever go to school?”

“Sometimes, but most generally it was too far to the school building through the black mud.”

“What kind of clothing do you wear?”

“I've bought just one suit in five years. It was a coat and pants, and cost me $10.”

“Well, one fellow told me if I'd clear his farm of Johnson grass and Bermuda grass he'd let me live there as long as I wanted. Then I cleared it all off, and he said he guessed he'd farm it himself, and so he gave me another piece of land full of Bermuda grass to clear up.”

“Did you remind him of your agreement?”

“Yes, but it didn't do any good.”

Walsh asked Steward whether he had ever voted.”

“Three times in my life—twice in Arkansas and once here.”

“Why don't you vote? You understand, don't you, that you might better your conditions by voting?”

“It didn't look like it done any good; it went their way, anyhow.”

Justice Not for the Poor

“What is your idea about obtaining justice?” Walsh asked. “Why don't you take the pauper's oath and go to court and sue for your rights?”

“I didn't feel like I'd gain by it. I was a poor man and the others had money. By seein' the courts run in Paris I got the idea that a poor man hasn't any chance.”

“Do you read any farm literature?”

“You bet I do. I've got a letter from the State Department of Agriculture recommending me as bein' a good farmer.”

Stewart said he'd never been in the civil or criminal courts for any court matter.

Summing up his life's work, he said:

“For the last two years we'd have been better off if we hadn't done anything.”

And at the close of the hearing, Judge M. M. Brooks, Dallas, corporation lawyer, landlord and politician, took the stand and told how sorry, shiftless and wasteful he thought renters were as a class. The gross incomes of the renters on his farms averaged $400 per year, yet the judge thought that they were extremely improvident.

“I have seen men plowing in patent leather shoes and red socks.” He did not explain the extravagance of red socks.

“It is absurd to talk of the tragedy of the renter. The renter doesn't want anything more than he gets. If there is any tragedy it is the landlord's tragedy.

“The trouble has all been caused by political jackasses running around the country preaching Socialism, communism and anarchism. These agitators infest the whole country, and they are worse than the plagues of Egypt. I have got enough of it.

“What we need is to restore to the people a respect for the man who has honestly acquired property and instill in them integrity, thrift and industry. We must have respect for the sanctity of property rights.”

Buys An Auto; Gets Fired

The judge said one of his tenants bought an automobile and he fired him off the place. This was his idea of the Sanctity of Property Rights. Only HIS PROPERTY must be respected. **Even the lives of tenants are valueless!**

ATTITUDE OF CHURCH FATHERS

The great bishops and creed-builders of the church did not belong to the comfortable classes. They were stone-cutters and masons, bricklayers and carpenters, chosen by the whole Christian Democracy; and they felt the sufferings of the poor with a ferocious intensity. One of the earliest documents after the Bible is the "Teaching of the Twelve Apostles," a manual of the second century A. D. And in this church manual it is said:

"Thou shalt not turn away from him that hath need, but shalt share all things with thy brother, and shalt not say they are thine own."

* * *

St. Clement of Rome Said:

"The use of all that is in the world ought to be common to all men. But by injustice one man as called this his own, another that, and thus has come division among mortals."

"Private property is the fruit of iniquity."

To The Rich

St. Ambrose:

"How far will your mad lusts take you, ye rich people? Till you dwell alone upon the earth? Why do you at once turn nature out of doors, and claim the possession of her for your own selves? The land was made for all; why do ye rich men claim it as your private property? Nature knows nothing of rich men; she made us all poor."

"'What injustice is there in my diligently preserving my own, so long as I do not invade the property of another?' Shameless saying! my own, sayest thou? What is it, and from what secret place hast thou brought it into the world? When thou entered into light, what didst thou bring with thee?

"That which is taken by thee, beyond what would suffice to thee, is taken by violence. Is it that God is unjust in not distributing to us the means of life equally, so that thou wouldst have abundance while others are in want? Thou, then, who hast received the gift of God, thinkest thou committest no injustice by keeping to thyself alone what would be the means of life to many?

"It is the bread of the hungry that thou keepest, it is the clothing of the naked that thou lockest up; the money thou buriest is the redemption of the wretched."

St. Augustine:

(To prove that property is only a creation of man-made laws.) Take away the laws of the emperor, and who can dare say "This is my villa, or this is my slave, or this is my house?"

St. Basil:

"If some person were to take possession of the State Theater and turn out thenceforth all who went into it, deciding that what has been provided for the common use of the public was his private property, that would be exactly what the rich people do. They claim prior possession of the common property, and make it private by anticipation.

"When we try to amass wealth, make piles of money, get hold of the land as our real property, overtop one another in riches, we have palpably cast off justice, and lost social righteousness. I should like to know how any man can be just who is deliberately aiming to get out of someone else what he wants for himself."

St. Basil, addressing the rich:

"Unhappy one that you are. What answer will you make to the Great Judge? You cover with tapestry the bareness of your walls, and do not clothe the nakedness of men. You adorn your steeds with most rich and costly trappings and despise your brother who is in rags. You allow the corn in your granaries to rot or to be eaten up with vermin, and you deign not even to cast a glance on those who have no bread. You hoard your wealth, and do not deign to look upon those who are worn and oppressed with necessity.

"You will say to me, 'What wrong do I commit if I hoard that which is mine?' And, I ask you, 'Which are the things that you think belong to you? From whom did you receive them? You act like a man who being in a theater, and having seized upon the places that others might have taken, seeks to prevent every one else from entering, applying to his own use that which should be for the use of all.'

"And thus it is with the rich, who having been the first to obtain possession of those things which should be common to all, appropriate them to themselves and retain them in their possession; for if each one took only what is necessary for his subsistence, and gave the rest to the indigent, there would be neither rich nor poor."

St. Jerome:

"Opulence is always the result of theft, if not committed by the actual possessor, then by his predecessors."

In the Canon Law:

Corpus Juris Canonici, Decretales Gratiani, ii, c; xii, qu.i, c ii. "Private property is an evil, since according to divine laws, all things are as common to all men as air and light."

"Nature produced common property; robbery made private property.

St. Gregory the Great (Pope Gregory I), in his Pastoralis Cura, a text book for the guidance of all bishops, takes a frankly communistic stand.

"The land which yields them income is the common property of all men, and for this reason the fruits of it, which are brought forth, are for the common welfare. It is therefore absurd for people to think they do no harm when they claim God's common gift of food as their private property, or that they are not robbers when they do not pass on what they have received to their neighbors. Absurd! because almost as many folk die daily as they have rations locked up for at home. Really, when we administer any necessities to the poor, we give them their own; we do not bestow our goods upon them. We do not fulfill the works of mercy; we discharge the debt of justice. Hence it was that Very Truth, when he told us to be careful to show mercy, said, 'See that ye do not your justice before men.'"

Pope Leo on the Class Struggle

From the Encyclical of Pope Leo XIII on Labor, 1891.

By degrees it has come to pass that workingmen have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious usury, which although more than once condemned by the Church, is nevertheless, under a different form, but with the same guilt, still practiced by avaricious and grasping men.

Religion teaches the rich man that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power.

To exercise pressure for the sake of gain upon the indigent and destitute, and to make one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of the wages which are his due is a crime, which cries to the avenging anger of heaven: "Behold the hire of the laborers which by fraud hath been kept back by you, crieth, and the cry of them hath entered into the ears of the Lord of Sabaoth." (St. James v:4.)

The Church quotes Thomas Aquinas: Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whence the Apostle said: "Command the rich of this world that they communicate."

"It is only by the labor of the workingman that states grow rich."

The effect of civil change and revolution has been to divide society into two widely different castes. On the one side there is the party which holds the power because it holds the wealth; which has in its grasp all labor and all trade, which manipulates for its own benefit and its own purposes all the resources of supply, and which is powerfully represented in the councils of the state itself. On the other side there is the needy and powerless multitude, sore and suffering, and always ready for disturbance.

Laws only bind when they are in accordance with right reason, and therefore with the eternal law of God.

Thomas Aquinas says: "Human law is law only in virtue of its accordance with right reason; and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is not law at all, but rather a species of violence."—Summa Theologica Prima Secunda, Question 93; Art. iii.

A CRITICISM OF DESTINY

I wish I were a Science or an Ethics or a Plan,
Or anything instead of just an ordinary man.
If I were but a Doctrine, mine would be a gayer lot,
Or I should be delighted were I just a Higher Thought,
For then the men of millions would be handing out the checks,
To aid in saving me from all the hindrances that vex.

I wish I were a System or a Policy or Chair,
For some one would endow me, and my prospects would be fair.
If I could be an Issue or a Theory, I know
The money to support me would immediately flow.
If I were not a common man, but something like a Fund,
I know by all the plutocrats I should not then be shunned.

If I were one of these things, why the outlook would be great,
They'd even vote me money from the taxes of the state.
The good financial fairies, with their wonder-working wands,
Would soothe me with a shower of their currency and bonds.
If I were something Psychic or a Social Settlement,
I'd never need to worry over coal or clothes or rent.

I wish I were a Microbe, a Bacillus or a Germ,
A microscopic wiggler—just a shy illusive worm,
For then they'd spend their millions and in earnestness would strive
To trace me out and feed me, and to help me keep alive.
I wish I were a Science or an Ethics or a Plan
Or anything instead of just an ordinary man.

—Selected.

WORSE THAN WE THOUGHT

Socialists were denounced for their wild exaggerations concerning the number of unemployed in New York city. The U. S. Department of Labor took a census which showed that instead of 300,000, as we claimed, there were at least 450,000 unemployed workers in New York city alone during the past winter. But nothing has been done.

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SEND THEM THIS

Let every Knight of Columbus receive this paper, whether Goldstein and Collins are lecturing or not. Approach him as man to man, neighbor to neighbor, worker to worker. We are both human. "We are not enemies, but friends. We must not be enemies!"

"LITTLE JOY O'SPRINGTIME"

One reader of long standing writes: "I wonder how many readers of the Christian Socialist were impressed by that sweet, lovely face on the front page of your Spring Number? To me it illustrates what this world might be, and what our Heavenly Father meant that it should be, full of such inspiring faces. Such faces are like an oasis in the desert; they are an inspiration and at the same time a rebuke in that there are so few of them, all because of man's inhumanity to man which makes so many faces sorrowful and sad."

The author of the poem, Miss Florence Parker, writes:

"This means so much to me. I am a girl of twenty. I completed my high school course last year, working my way through, and this year I intend doing it in a little different manner. I am having three collections of my poems printed in pamphlet form, one of Western verse entitled "The Song of the Pines," one entitled "Lupeta," and the last "Contemplation." I am going to the University of Denver this fall, and I am determined that these little pamphlets must help me through.

"The little face on the cover is so dear. There is such ecstasy in the hands, and laughter in the eyes, and it surely expresses the joy of Spring."

Did you feel the charm of lilting laughter in the eyes of the little child? Did you catch the strong thrill of genuine power in the verse of this girl who is working her way through school and college?

Then you will be glad to know that we have printed this cover in beautiful tinted ink on heavy enamelled paper, so that you may have a good copy of it to frame and hang on your wall, to be a perpetual joy. Two new subscriptions to the paper will bring it, with our compliments, postpaid.

WANTED

Workers—Workers—Workers

Never before have we so fully realized that "war is Hell."

Whether it be the thousand men, women, and children sunk in the Lusitania,

Or the millions murdered in the awful European war,

Or the many more millions of men, women, and children suffering, starving, dying because of the present social system,—Industrial War!

ALL ARE THE DIRECT AND INEVITABLE FRUITS OF HELLISH COMPETITION.

And we comrades know that,—

THE ONLY CURE, SURE, SPEEDY, AND PERMANENT, IS COOPERATION—BROTHERHOOD—SOCIALISM.

Moreover, it is admited that the CHRISTIAN SOCIALIST is by far the best propaganda paper today to convert people to Socialism.

It approaches them at the right starting point, the point of common agreement, love and brotherhood, and follows the lines of least resistance.

Is it not, therefore, a crime that, at this most psychological time, this paper does not have millions of readers instead of thousands?

We are giving the best paper we ever gave. Your many enthusiastic letters prove it.

Our price is lower than ever, so low that it could easily be placed soon in the hands of every preacher, teacher, and leader of Christian and social thought in the United States and Canada, IF HE HAD THE WORKERS WILLING TO DO THIS.

If every Socialist worker, Christian, Atheist, or whatsoever, will help us take advantage of this strategic force at this psychological time and persist to the end, we will turn this hell on earth to heaven in our day.

If you really believe in Socialism—real Christianity—then begin today on this great task of converting the good people everywhere to real religion, by putting this copy of the CHRISTIAN SOCIALIST into every possible family.

We will give you the paper. If you will give us the readers, we'll win.

Let each reader appoint himself a committee of one to take care of his own community at once.

Harvey P. Moyer.

ROCKEFELLER READS THE CHRISTIAN SOCIALIST—DO YOU?

Do you remember the Rockefeller Number of The Christian Socialist? It was published on May 15 of last year. Its cover carried a cartoon by John Sloan, showing a Colorado miner fighting furiously amid the blazing ruins of his home, the dead body of his wife at his feet, and the dead body of his child over his arm. And up in one corner was the saintly figure of John D. Rockefeller, Jr., a pistol in one hand and a prayer-book in the other murmuring, "My conscience acquits me!"

ROCKEFELLER SAW THAT PAPER. And it stung. It is revealed in the correspondence of young Rockefeller with Ivy Lee, his agent, that this was one of the things which led them to compose and send the letter of "Governor" Ammons, of Colorado, to President Wilson denying the atrocities committed against the miners.

DO YOU GET THIS? That cartoon and what went with it, pierced the hide of the princeling. As the best way of meeting the terrible challenge, he ordered the Governor of Colorado to send a letter to the President of the United States, denying its charges—which was sent. Then he went on the stand before the Industrial Relations Committee and posed as a whited angel in his love for his workers.

Comrades! If one copy of The Christian Socialist could do that—what will not a year's subscription do? Keep firing—the stubbornest fort is bound to yield at last. Keep at it—this letter shows what terrible breaches are made.

Here are the letters. The caption above the first one is that put over it by the New York Call.

Extra! Johndee Reads Christian Socialist

26 Broadway, New York,
June 10, 1914.

Dear Mr. Lee: I am sending you herewith a copy of Business America for June, in which you will see articles by Upton Sinclair and Professor John Bates Clark. This article of Sinclair's and his letter to me of May 26, a newspaper copy of which I gave you the other day, has made me wonder whether it would be wise for me to make some indirect reply in the papers which would correct some of the glaring and false statements contained in the magazine article and letter. With that in view I have dictated the memorandum which I inclose. It is rough and incomplete and only suggestive. After further reflection and conference with my colleagues here, we have agreed that it is best for me not to make any publication at this time. Several points in my memorandum, however, could well, even more appropriately, be used in the letter from Governor Ammons to President Wilson which you are proposing to prepare as soon as the major's memorandum reaches you, which I hope will be very shortly.

FOR YOU TO GLANCE THROUGH I AM SENDING YOU THE ROCKEFELLER NUMBER OF THE CHRISTIAN SOCIALIST and a copy of the Longmont Ledger from Boulder, Colo., issued May 27. Also E. W. Howe's Monthly for June, which has a pretty strong article regarding the unbridled license of the press and the necessity of some offsetting force. Please return all of these publications when you have finished with them. Very truly,

JOHN D. ROCKEFELLER, JR.,

Mr. Ivy L. Lee, Broad Street Station, Philadelphia, Pa.
Inclosure.

Immediately following this, Ivy Lee, makes his suggestion:

Letter From Governor to President Outlined
(Carbon Copy.)

June 11, 1914.

Dear Mr. Rockefeller: I acknowledge with interest yours of June 10, inclosing copy of Business America and other publications (The Christian Socialist is meant.—Ed.), together with a draft of memorandum which you had dictated. I feel that the time will soon be ripe for you to say something on this subject, and in regard to that I hope to talk to you when I see you next Tuesday night. I am inclined to think that at the moment the best thing we can do would be to give the letter from Governor Ammons to President Wilson our attention, and I hope that we can accomplish something very soon.

The other document you inclose I shall examine with care. Meanwhile, I am working up various leaflets, with a view to their being sent out to Denver.

I also acknowledge receipt of check for $2,000, applicable to expenses of organizing the publicity campaign. I understand that this is to be utilized as working capital and to be returned at your pleasure or when the scheme reaches a point where such working capital is not required.

As advised you this morning, I shall be glad to come over next Tuesday night, if this is agreeable to you, and call in New York and arrange as when and where I shall meet you. I am looking forward with pleasure to spending Tuesday night at your home.

Very truly yours,

IVY L. LEE.

Mr. John D. Rockefeller, Jr., 26 Broadway,
New York City.

Chairman Walsh of the Commission fears that the slackness of funds will cause congress to stop the work of this commission with this summer, and that there will not be enough left to publish the report of the hearings. This must not be allowed. We must have this testimony, all of it, in printed form, accessible to public scrutiny.

Write to your congressman today, and get your neighbors to write, demanding that a further appropriation be made to keep Walsh's commission going, and to furnish them with enough money to print their report of the record of their proceedings in full. Act at once and decisively.

Special Combination Offer
THE MILWAUKEE LEADER.
Daily, $3.00 a Year, and
THE CHRISTIAN SOCIALIST
Monthly, 25 cents a Year
Together, One Year for
THREE DOLLARS
Order of The Christian Socialist

THERE'S A REASON

Josephus Daniels, secretary of the navy, saved the government $3,000,000 on the cost of the battleship Arizona, says the New York Post. This cut three million dollars out of the profits of the war armaments ring. Can this be the reason why Daniels is so lampooned by the capitalist press?

The Christian Socialist FELLOWSHIP

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General Executive Committee
Of Twenty-Five Members.

A HAPPY ANNIVERSARY

The following report and suggestions, read by Secretary Braun at the first anniversary of the organization of the C. S. F. at Memphis, is so interesting and helpful that all Fellowshippers should be privileged to read it. The idea of celebrating the anniversary of each center is fruitful of much good.

WHAT WE HAVE DONE IN THE PAST AND WHAT WE EXPECT TO DO THE ENSUING YEAR

By G. J. Braun, Sec., C. S. F. of Memphis

Our Fellowship accomplished during the first year of its existence much more than is apparent at first glance. The very nature of our aims and objects, show that our work must necessarily be slow. We are endeavoring to reach a class of people the party cannot successfully or effectively reach, a class who are suspicious of our movement and who hold up their hands in horror at the very mention of the word—Socialism. Our vocabulary, in talking to them must be couched in different phrases and terms than that used by the party political propagandist—we must use a language they are familiar with—the language of the church. All this takes time, study and preparation. Consequently much of our work has been preliminary and self-educational and must for a time continue so.

No history of our Fellowship in Memphis could be complete without credit to Comrade Haines for the visit of Rev. Edward Ellis Carr to this city last April. The good offices of R. G. Brown made it possible to use the auditorium of the Business Men's Club the nights of April 28, 29 and 30, 1914. On the night of his last lecture, Comrade Carr organized this Fellowship Center, so this evening we are exactly one year old. Yet an infant in swaddling clothes, we have, nevertheless, throughout the year cut two teeth—Comrade Mangum in the pulpit of the Unitarian Church on the subject, "Socialism the Next Step in Civilization," and Comrade Haines before the Protestant Pastors' Association on the subject of their selection, "Why Socialists Do Not Attend Church."

The Fellowship has been meeting the third Thursday of each month at the houses of the different members, and the speakers and their subjects for the year have been as follows:

Rev. J. O. Davison on "Socialism and Christianity" and "Socialism and War." T. H. Haines on "Who Was Jesus, Commonly Called the Christ?" W. B. McClellan on "The Incongruity of Religion With the World of Fact." F. A. Schultze on "Woman and Socialism." M. F. Rodgers on "My Experiences in the Ruskin Colony." Jacob Klahr on "The Relation of Poetry to Socialism." G. J. Braun on "Why a Christian Socialist Fellowship?" and "Is Religion a Necessary Factor in Socialist Propaganda Work?"

On the outbreak of the European War, the Fellowship made a formal petition to President Wilson not to allow to be supplied out of the United States or any of its possessions the sinews of war to the conflicting powers of Europe.

Considerable correspondence was done with the ministers of our city, and many copies of the Christian Socialist were distributed and subscribers secured for it.

We are going to make a special effort to get members who are musically inclined, either vocal or instrumental, and to develop ourselves to the point where we shall be able not only to assist but to take complete charge of the musical program of the average church service.

All Socialists, especially church members, and those in sympathy with our movement, will be invited to join us and take an active part in our work.

We are still in an embryonic stage, and another year is necessary to complete our process of developement to where we will have a repertoire of excellent talks on the ethical, religious, philosophic, economic and scientific aspects of Socialism, not only for delivery in churches and before religious bodies, but any organization in which politics is taboo. The political aspect of Socialism is the work of the party.

We are going to meet oftener, give lawn parties, card parties, basket picnics, etc. In connection with our social features, let us avoid one thing—commercializing them. If we want to be good propagandists, this evil can be easily avoided by all co-operating and sharing in the work and expense, thereby reducing the cost per member to a minimum.

A circulating library with books selected with a special view of their fitness to be read by those religiously inclined as well as for our own benefit. We should go slowly along, perfecting ourselves for the work in front of us, until we are able to take complete charge of any church service in Memphis, then go to it. Like I told you before, we still need preparation and let this be our most essential work of the year; preparation for the work to come.

THE ANNOUNCEMENTS

The announcements of the above anniversary celebration were beautifully printed on a four-page eggshell folder, the invitation being in ornate type and form on the first page and the program on the third, as follows:

Yourself and family are cordially invited to attend the first anniversary of the Memphis, Tenn., Center of the Christian Socialist Fellowship at the home of Mr. and Mrs. Fred A. Schultze, 1066 Beach place, Friday evening, April 30, 1915, at 8 o'clock.

Program

1. Overture, Center Orchestra. 2. Song—"Onward, Faithful Comrades," Entire Fellowship. 3. Invocation, Rev. J. O. Davison. 4. Violin Solo—Selected, Mrs. F. A. Schultze. 5. Address—"Aims and Objects of C. S. F."—5 minutes, T. H. Haines. 6. Selection, Center Orchestra. 7. Recitation—"Home and Our Nation," Master Clyde Schultze. 8. Song—Selected, Henry Meyer. 9. Address—"What Is Socialism?"—5 minutes, H. H. Mangum. 10. Selection, Center Orchestra. 11. Address—"What We Expect to Do in 1915."—5 minutes, G. J. Braun. 12. Admission of New Members. 13. Song—Trio—Selected, J. K. Stanek, P. Kastner and G. J. Braun. 14. Distribution of Literature. 15. Song—"The Marseillaise," Entire Fellowship. Refreshments. Dancing until 11:30.

FREEPORT MEETINGS

New C. S. F. Center Formed

Through the loyalty, energy and influence of Rev. A. F. Moseley and J. W. Trainer of Freeport, Ill., three lectures by the general secretary were arranged for in three churches of that beautiful city, besides an address before the ministers' association.

On Sunday morning, May 16, the lecture on "The Third Trial of Socialism" was delivered in the First United Brethren church, of which Comrade Moseley is pastor. A large audience was present, the choir rendered two Socialist songs as special numbers, the pastor introduced the speaker in the most cordial manner, and the address drew forth many fervent amens and occasional applause. The impression for both Socialism and religion was very deep, and while much intellectual prejudice against Socialism was removed, the wonderful religious spirit which so often attends the preaching of revolutionary Socialism from the Bible melted hearts with rare emotion.

In Embury Methodist Episcopal church on Sunday night, after a brave, brotherly and interesting introduction by the pastor, Dr. Pierce, Comrade Carr delivered an illuminating address on "The Kingdom of God a Social State, or Can a Christian be a Socialist?" showing the impossibility of a Christian civilization based on the brutal competitive system of business. There were hundreds of people assembled in this magnificent auditorium, and they listened with splendid attention and deep feeling. After the lecture a liberal collection to help pay the expenses of the series of lectures was gathered by the pastor after a kindly, earnest and appropriate appeal.

A special meeting of the Freeport ministers was held on Monday morning at the Y. M. C. A. to hear Dr. Carr explain Socialism, and the interest was so intense that more than half of these ministers were in the audience on Monday night, when the lecturer gave an address on "The Progress of Socialism Among the Churches," at the First Baptist church. The pastor, Rev. Mr. Fosdick, sang a Socialist solo and introduced the speaker ably, instinctively and sympathetically. At the close of the meeting a Center of the C. S. F. was organized with eleven members. J. W. Trainer is president and C. F. Wright, secretary-treasurer.

Many comrades at Freeport express the conviction that this series of meetings did the cause of Socialism more good in that city than anything that has happened for a long time. So effective are such meetings that the comrades everywhere should try hard to place them in churches, especially on Sunday morning and evening when the regular church audiences are there. In addition there will always be many visiting auditors, and the influence of such meetings is very great. You can place them in churches in almost any city, if you try.

DR. C. H. REED

One of the long time friends of the Christian Socialist, a shareholder in our company and a member of the general executive committee of the Christian Socialist Fellowship, Dr. C. H. Reed, a physician of Toledo, died at his home on May 5 at the age of 74 years.

Dr. Reed was a beautiful old man in face, figure, mind and spirit. Stately, calm, sweet, he had many friends and admirers. He has written numerous articles and a few booklets in behalf of Socialism. "The world is better because he lived in it."

GENIAL KNIGHTS HELP PAY SOCIALIST EDITOR'S FARE

Peter Collins delivered a lecture for the Knights of Columbus at Williams, Iowa, about six weeks ago. He indulged in the usual tirade against Socialists, calling them atheists, free lovers, and so forth. There was but one Socialist in the town, a woman who recently moved there from Chicago, where she had been secretary of a ward branch. The Collins lecture produced a profound impression on the town, so much so that her acquaintances began to cut her dead on the street. So she sent for Com. Tucker, who had performed the wedding ceremony for her a year ago, to come over and set the town right on Socialism and Christianity.

The town was aboil on the subject. Warnings were conveyed to the lecturer that he must not "wave the red flag" nor attack the church, or there would be trouble. The Mayor of the town and editor of the local paper joined in the warning with the head of the local council of Knights. The lecture hall was jammed with a silent, expectant crowd. Only three Socialists were there, and two of them had come from a distance to be present. The others were hostile, but not demonstratively so. Many Knights were in the crowd, with their wives and children.

Com. Tucker talked for an hour and a half. Toward the end of that time the audience began to loosen up. An occasional chuckle lightened the atmosphere. Then there was a hearty laugh, and as he closed, a ringing burst of applause. When the hat was passed, the most liberal contributors were the Knights of Columbus. The head of the council, who is also the local banker, on the day following the meeting, handed in an additional contribution to pay the expenses of the speaker.

All of which goes to show that the hostility between Knights and Socialists can be overcome by the exercise of a little ordinary courtesy and good sense. Try it once—you'll be astonished. Send them a copy of the paper—it works.

CONVERSION AND ETHICS

W. F. Cook, Cheadelm, Alberta, Can.

Will "conversion" alone cause men to deal fairly with one another? Not long since I had a conversation with a superintendent of a Sunday school, who said, in regard to the European war: "Perhaps it is Nature's way of getting rid of surplus population." At another time, discussing the outlook for better prices, he said: "This war will be a Godsend to this country," meaning that it would raise the price of grain. And he was "converted."

Another Sunday school superintendent, a storekeeper, told me himself that a lady not finding the quality of goods she desired, was about to leave the shop, when he called her back, and produced another much inferior sample. He said: "I just doubled the price and she took it." He deceived her about his goods. Yet I told this to a retired Methodist preacher and a Sunday school teacher. Neither seemed to see anything wrong in the transaction, the latter saying that he would do the same himself.

Is it not plain that people need to be converted ethically, as well as spiritually, and that crying, "I'm saved," does not make a man honest?

BEST PROPAGANDA BOOK

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